VOL. II. JULY, 1887. No. 7.

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THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

Vol. II. JULY, 1887. No. 7.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

Address all communications for the Unitarian, hereafter, literary or business, to Ann Arbor, Mich.

In an article in the *Forum*, Prof. W. T. Harris says: "In the concluding portion of his *Logic* Hegel finds the highest idea, the idea of a Personal Being in whom will and intellect are one. This is the idea of God, whose knowing is creating. To me this has appeared to be by far the most important thought reached by the German mind."

In view of the murders of temperance workers perpetrated of late by the liquor party, the Chicago *News* well says: "Slavery was not more surely doomed by the shot fired against Sumter than is the reign of whisky politics by the resort to assassination."

The University of Michigan, at Ann Arbor, has just been celebrating its semi-centennial. The past year has been the most prosperous in its history. Its number of students has risen to upwards of 1550. In our next issue we hope to give some account of the celebration and other matters of interest from Ann Arbor.

A notable event this year at Meadville was the celebration of the completion of the twenty-fifth year of Prof. Cary's connection with the Theological school. It rarely falls to the lot of an instructor to do a quarter of a century of more conscientious work than Prof. Cary has done, or to endear himself more to his students.

Rev. Marion Murdock, of Humboldt, Iowa, who completed a course of study at the Meadville Theological school two years ago, returned to the school at the recent commencement, passed further examinations, and received the degree of Bachelor of Divinity. We believe this is the first instance of the conferring of this degree upon a woman.

The Lakeside School of the New Theology, on Chautauqua Lake, which had such an auspicious beginning last year, will hold its second session this year at Bemus Point, August 5–21. Permanent grounds have been secured, and suitable buildings erected. Among the speakers engaged are Dr. H. W. Thomas of Chicago; Dr. Thomas Hill of Portland, Me.; Dr. A. A. Miner of Boston; President Cone of Buchtel College, Akron, Ohio; Prof. Geo. L. Cary of Meadville Theological School; Rev. E. L. Rexford of Detroit. Excellent music has been provided, and the attractions of the lake and its beautiful surroundings are all that can be wished. There ought to be a large attendance.

In his recent sermon on "Our Unitarian Position," Rev. M. J. Savage says: "If religion has any other aim than the

establishment of 'truth, righteousness and love,' or, if Unitarianism has any other aim, then it must be a lower, meaner aim; for there is no nobler one." We do not agree with Mr. Savage. We think that the establishment of truth, righteousness and love *plus reverence, faith in God* and *worship*, is an aim much higher and nobler.

The *Universalist* of June 25th claims that "Children's Sunday," which is coming to be so widely observed in nearly all the Protestant denominations in this country, originated with the Universalist body, having been first observed by Rev. C. H. Leonard, pastor of the Universalist church in Chelsea, Mass., as early as 1860. In 1867 the Universalist General Convention commended it for general adoption among the churches of that denomination. From this beginning it spread into other communions.

As to the significance and intent of the day, the *Universalist* says that the floral display is incidental, although appropriate and desirable if not overdone. The primary object of the Children's Sunday is, it urges, "to provide a fitting and inspiring opportunity for parents and guardians to present their children for baptism or dedication to the service of the Lord." The Children's Sunday, thus lifted up really to its best, thus made really a religious day, with its flowers, and music, and worship, and its presence of old and young, and its consecration of the little ones to God and the good life, may well be a day generally observed as one of the most beautiful, glad and inspiring in the Christian calendar.

Secretary Reynolds, in his recent annual report for the Directors of the American Unitarian Association, gives an admirable summary of the missionary, church extension and philanthropic work accomplished by the denomination in this country during the past year. We quote:

"If increase of interest in the religious convictions for which we stand, and the creation of Christian churches to hold and propagate such convictions, be success, then the year which closed on the 30th of April has been the most successful year that the Unitarian body in America has known since this Association came into existence. In 1884–85 eight new Unitarian Societies were formed; in 1885–86 eight more; while in the year which has just closed twenty-one came into being—an increase which would double the number of our parishes in sixteen or seventeen years.

As to finances, too, the report of the year is not discouraging, but very encouraging. Last year we stated that two hundred and fifteen parishes had made contributions, a far larger number than had ever given in the sixty-one years of our history. But this year two hundred and forty-six have sent in a gift, making an increase of thirty-one. Last year the contribution was $44,000, the largest for fifteen years. This year we have over $50,000. To the general contribution we have to add, for *special* objects, nearly $14,000 subscribed to aid the Charleston Church rebuild—a work that was accomplished in an admirable manner; $1000 given to the Holland Church at Grand Rapids; $9000 furnished to support the cause of Southern and Indian education, and about $3600 added to the Church Building Loan Fund—in all, not far from $78,000."

The report ends with these glowing sentences:

Dr. Holmes says, somewhere in one of his delicious essays, that if you cut down a great tree you will find by its rings that at first it grew with great rapidity, then paused and consolidated, then started upon a period of yet grander enlargement. Sixty years ago the Unitarian sapling was planted in congenial soil, and it grew, and its fruit was for the healing of many bruised and doubting souls. Then, as to every other living thing, came its period of consolidation. And now we enter upon a fresh period of growth—from which shall come, if we are faithful, a richer and nobler fruitage than any which the past has given us.

GREETING.

TO PROF. GEO. L. CARY, ON HIS COMPLETING TWENTY-FIVE YEARS' SERVICE IN THE MEADVILLE THEOLOGICAL SCHOOL.

Wise were the words that Jesus spake:—
"My God is still with me;"
"Ye all shall surely know the Truth,
And Truth shall make you free."

We hail to-day with thanks the years
Wherein we learned to trace
The Master's truth in all thy word,
His spirit in thy face.

As o'er the fields the grasses spring
By April's pulses stirred,
So in our hearts grew faith and love,
Touched by thy living word.

Forth from thy humble class-room door,
Within the hill-girt town,

We went the Master's word to teach,
  To win the worker's crown.

The work is long; its triumph slow;
  Amid its dust and heat
We come to-day in love to lay
  Thanksgivings at thy feet.

With joy we greet, with love we thank,
  O teacher, brother, friend;
May He who led thee in the past
  Be with thee to the end.

Unto the end? There is no end!
  Thy work shall ever be
To teach in joy to eager ears
  His Truth that maketh free.

Iowa City, Iowa, June 13, 1887. O. CLUTE.

SUMMER MISSIONARY WORK.

The summer is a particularly favorable time for several important kinds of missionary work. It seems a misfortune that so many of our churches should close in the summer; but if this cannot be remedied, then the next best thing should be done,—our ministers and laymen who go away to seashore, and mountain resorts, and inland watering places, and quiet country nooks, should carry their gospel with them, and be to some pains to drop the fruitful seed of it in these places. This is practicable to a greater extent than at first thought may be supposed.

1. In large numbers of places it is easily possible to have regular Sunday preaching through two or three months of the summer, either by liberal ministers, or by orthodox and liberal alternately—union services. An earnest clergyman, or two or three earnest ladies, can bring this about in almost any summer resort. The parlors of a summer hotel, a convenient cottage, a shady outdoor nook, will serve well for place; though in our larger and more permanent resorts it is already being proved practicable to erect simple summer chapels. Let our ministers and laity set out to have services in numbers of places this season. The American Unitarian Association publishes a little hymn pamphlet that is admirable for use at such meetings. Send a dollar and get fifty.

2. Another important form of summer missionary work is that of literature distribution. The people who go to seaside or country for a month or a week do not want utter idleness. At no time in the year do they so much enjoy reading, and reading in fresh lines. It is just the time to drop into their hands our fresh, inspiring, liberal literature. Think what a delight a sermon of Collyer, or Clarke, or Chadwick, or Starr King, or Martineau, or Channing would be to thousands who know nothing of these masters of the spirit. Surely we might well have summer seaside editions, in paper, of the books of these men. At least we can make more use than we do of their books as now printed. Yes, and of their separate sermons in pamphlet form as printed by the A. U. A. By simply making application to 25 Beacon street, Boston, by person or letter, any of our people may obtain, free of cost, an ample stock of tracts and pamphlets full of the richest truth, which would be bread of life and water of life to scores and hundreds whom they will meet in their summer outings. Readers, prepare yourselves to do this kind of missionary work this summer. It will bless others and it will bless you.

OUR ENGLISH ANNIVERSARIES.

Our English brethren hold their London anniversary gatherings in Whitsunweek, so that this year they fell a week later than those in Boston. They are not so large in attendance as the meetings of our American Unitarian Association, for our Unitarian churches in England have a much larger proportion of their regular members among the poor and the working classes, who cannot do much in the way of anniversary going, but still they are very important and interesting meetings. The Tuesday in Whitweek is given up to the meetings of the General Baptist Assembly,—a group of some twenty churches, mostly small, still keeping up their distinct Baptist organization as founded about 1653, though virtually Unitarian in religious opinion, and usually acting and working as a part of the Unitarian body. This ancient denomination passed through much the same gradual change toward Liberalism which, in the closing quarter

of last century, brought the English Presbyterians, and in the first quarter of the present century so many of the New England Congregationalists to Unitarianism. In 1784 the more orthodox part seceded and formed the "New Connexion of General Baptists," which still remains orthodox, though not Calvinistic. The General Baptist "Assembly" of this year was the 234th anniversary, and was held in the new chapel, Bethnal Green road, London, and it is pleasant to read that the sermon was preached by a clergyman of the new (orthodox) connexion. The service occupied the morning, with the communion at the close; in the afternoon the business meeting was held, and in the evening an "open conference" on the subject—"The best way of making our profession of faith known." The best word reported of the discussion was by Rev. Alex. Gordon, of Belfast, Ireland, who thought that the title of the subject meant and should read, "The best way of making our profession of faith *tell*."

Wednesday was given up to the British and Foreign Unitarian Association. In the morning a full religious service was held in our new church in Kensington, "Essex Church," so called from being the inheritor of the traditions and property of the old "Essex Street Chapel." A very large congregation filled the handsome edifice, including ministers and friends from all parts of the British Isles, several from America, especially Rev. J. W. Chadwick, of Brooklyn, a representative from the Liberal churches of Holland; Dr. M. A. N. Rovers, of Arnheim, and the Marquis Tokugawa, from Japan. The annual sermon was preached by Rev. W. J. Odgers, principal of the Unitarian Home Missionary Board, Manchester, our Second English Divinity School. After the service there was an interval for lunch, and then the annual business meeting was held in the same church, Mr. Frederick Nettlefold, the outgoing president, in the chair. The treasurer's report showed about $20,000 received and expended; and the report of the executive committee, already circulated in print, was expounded by Rev. Henry Ierson, the Secretary (in England the report is the committee's, not the secretary's). It reviewed the work of the year, mentioned various new churches started, and several temporarily closed now reopened; referred to the establishment of a systematic Post-office Mission, already bearing interesting fruits, and spoke of Sir James Clarke Lawrence's visit to the Unitarians of Hungary. Warm allusions were made both in the sermon and in the speeches to the Queen's jubilee. A very hearty reception was given to Rev. J. W. Chadwick, of Brooklyn. Perhaps the most striking incident of the meeting was the appeal of the Marquis Tokugawa for a Unitarian Mission to Japan. His words are worth reporting in full:

"As you have seen by the report of the Association, my friend Mr. Yano undertook to introduce the Unitarian faith into our country—that is, Nippon or Japan. Being his friend, and belonging to the Unitarians, I approved of his intention, and undertook to communicate with your Association on his behalf. I am sorry to find that there appears to be considerable difficulty in arranging this, and am very much afraid that the delay will be detrimental to true Christianity, owing to the strenuous efforts of other bodies to propagate their views. The Christians in Japan are the English Church, Romish Church, Russo-Greek Church, Presbyterian, and Methodist. There may be other denominations represented besides, but I do not know of them. As I have been staying here about three years, and do not read the Japanese papers on religious subjects—there are two or three—I cannot speak with certainty, but they are gaining influence day by day. Even schools are established by American missionaries—I do not know the object of them. It cannot be expected that the minister who might go to Japan would at first have a large congregation, although Mr. Yano speaks favorably. At the present time English is taught in every school, even in a village, and there is much want of teachers; therefore I think there is a chance for the minister to obtain such employment, although there are many English and American gentlemen. As to the propagation of Unitarian faith it would be better to consult with Mr. Yano. I have often seen in the papers that several English missionaries who went to Africa and elsewhere have lost their lives. Although Japan cannot be compared with Europe or America, yet the people are far more enlightened than the natives of Africa, etc., and of course now there is no cause to fear violence as there was twenty years ago, when the revolution excited the people. The established Shintooism and Buddhism has no right to call Christianity heresy or to punish those believing in it, all

the religions being really on the same footing. Now, ladies and gentlemen, I wish you to consider deliberately upon and to decide this matter, and send the minister as early as possible. If you delay you will find the field sown with tares."

In the election of officers, the chief interest centered in the choice of the new President, who is Mr. Harry Rawson, of Manchester. Mr. Rawson has been for many years one of the most respected and influential of our laymen in the North of England, and every one was pleased to have him as the head of the association.

Thursday, still devoted to the British and Foreign Unitarian Association, began with a devotional service at Essex Hall (our London "Unitarian House," on the site, and indeed a transformation, of the old Essex Street Chapel); then at 11 o'clock in the same place, a conference, when two papers were read and discussed, and in the evening a large public meeting—"Soiree," our English friends call it—in the great hall of the Cannon Street Hotel,—an occasion remarkable, a friend writes, for the badness of the tea and the excellence of the speeches! Of the papers discussed at the morning conference, the first was by Rev. H. Shaen-Solly, on "Our Grant-aided Congregations," the second by Mr. William Tate, of London, on "The Music in Our Churches." The evening soiree was crowded and enthusiastic, the speakers being, the Chairman, W. Frederick Nettleford, Rev. R. A. Armstrong, of Hope Street Church, Liverpool, Mr. Herbert New, and Rev. J. W. Chadwick, whose speech is described by the *Inquirer* as "remarkably eloquent," and is given by the *Christian Life* in full. It was largely occupied with describing the present condition and tendencies of American Unitarianism, taking its keynote from a reference to the address given in England some years ago by Dr. Putnam (also of Brooklyn), in which American Unitarianism was described in such a mournful tone as losing its Christian character, and generally declining. "Just before I left America," said Mr. Chadwick, "I received a pleasant letter from him. In his letter he spoke in terms of warm remembrance of his stay with you. 'Give my love to the brethren', he said, 'and tell them that every word I said was true. Tell them you didn't think so at the time, but that you think so now'. I didn't think so at the time, and I do not think so now a whit more than I did then."

Mr. Chadwick went on to speak of the changes in Unitarianism as a part of "that *naturalization* of Christianity" which is taking place among the thoughtful men in all churches, and meanwhile, he pointed out that the Bible and the life of Jesus have been studied as they have not been for many years, and some of the most radical men have been foremost in these studies, and in the deepening and enlarging of the thought of God. Even the Western difficulty—which an English correspondent says people rather wondered at his bringing in—he would not admit to be any real discouragement. Of course Mr. Chadwick described the whole matter from his own point of view, and defended the Western Conference action, which he declared to be simply "a difference of moral ideal,—shall we, or shall we not limit our fellowship by a credal test?" Of course this is a mere caricature of the real issue, and we are sorry it should have been circulated on so high authority, but even Mr. Chadwick admitted some misgivings. "I am not here," he said, "to justify the action of our Western Conference a year ago. The event has proved that it was not wholly wise. It alienated men whose practical co-operation was of greater value than anything it could hope to bring. I cannot doubt that something will be done to bring back smiling peace again." But alas! what? so long as brethren like our brother Chadwick publicly excuse and defend western Ethicalism?

Friday morning was occupied by the annual "Breakfast," and the meeting of the Sunday school Association. Returns from 240 Sunday-schools were reported; about $6000 had been raised and expended, and an interesting paper was read, as the subject of the morning's discussion, by Rev. Joseph Wood, of Birmingham, on "A proposal for a

Sunday-school Training College." What he proposed was a general coming together of teachers, for a fortnight, once a year,—suppose in Manchester New College, during the long vacation, —for special instruction in the art of Sunday-school teaching. The paper was a very uplifting one, but the general feeling seemed to be that some more local gatherings—such as town-classes (in various places) for studying education, as suggested by Rev. S. A. Steinthal—would be more practicable and useful.

HOLD OUR HANDS.*

Hold our hands! thou mighty Father!
Keep our faces turned to thee;
In the work we take upon us
Friend and guide and helper be.

Hold our hands! all-holy Spirit!
Let us in thy strength be strong,
Healing all the human blindness
That has done thy goodness wrong.

Hold our hands! O God Eternal!
May we as thy prophets be,
In thy perfect wisdom trusting
Stand for all we know of thee.

F. B. M.

THE CHURCH AND SOCIETY.

I.—Man's Need of Religion.

Every successive age has its different needs. There are no small number of the venerable institutions of the past that the present time has quite outgrown. Are the church and the religious life in the list of these obsolete things? There are some who openly charge that the church has outlived its usefulness.

One of the essays which John Stuart Mill left to be published after his death was aimed at showing the inutility of religion, and there are more and more who listen with approving ears to such accusations. The numerous Sunday "Stay-at-home Class" in every town give their unspoken, if not their outspoken, endorsement to the charge. "The church," it is said,—either implicitly or explicitly,—"was very well for the middle ages. It was a serviceable tool by which to hold in check ignorant and semi-barbaric multitudes. In the darkness of the *past*, its little candle threw abroad very acceptable beams. But in the enlightenment of to-day, to maintain it is like burning the candle at noonday. Museums and libraries stand with open doors in every city. Literature proffers to us her treasures. Science is eager to tell us of her discoveries. Better turn to these, devote yourselves to culture, to freedom of thought, to social reform. Newspaper and magazine can give you more information than the preacher. The platform or the stage will entertain you better than the pulpit. Philanthropical societies will administer charity more wisely than churches. Let the minister no longer burden the community with his ghost of a calling. Let the needless churches be transformed into printing-houses. For baptismal fonts substitute chemists' crucibles, and put dissecting stands in the place of communion tables."

Such, in substance, is the cry; such, in substance, would be the practice, if they could have their way, of not a few at the present day. Others who have no open hostility to the church have from various causes lost their interest in it, and would be quite content to see it, amid the fierce struggle for life of modern institutions, meet the fate of fetishism and knight errantry.

Now, there are two prime considerations, it seems to me, that make it imperative for mankind to maintain the existence and power of the church.

In the first place, because human nature needs religion.

In the second place, because religion needs organization and permanent establishment to enable it to do its full work.

I. Religion is native to human nature. It is the expression of a real element in man's being. Every widespread institution bespeaks some inherent faculty or want in man. Marriage proclaims the instinct of sex, dress that of modesty. The school-house tells man's desire for knowledge; the court-house his sense of justice. So worship, observed in every clime and race, if not in elevated, then in degraded, but not less unmistakable forms, witnesses to the religious attribute in man. Do you suggest that

*Written for the anniversary exercises of the Meadville Theological School, June 16th, 1887, by Mr. Frederick B. Mott, of the graduating class.

it may be but the invention of cunning priests,—the shell of old tradition, the surviving relic of some causeless custom? As well say that eating is only a cunning trick which butchers have snared us in, that we are thirsty only because we like to do as our fathers did, and that we do not go naked simply because it is not the custom. The special form that religion now appears under may be shell, its present organization may be a relic, but beneath the shell, anterior to the relic, there must have been the vital kernel, the living original.

Do you tell me that it is the gift of a superinduced grace,—a posterior intervention and an external revelation? Were not the root of the matter,—the capacity of feeling after and apprehending the superhuman inherent within us, —not even the lowest idol or fetish would have been possible. No God-written tablet, visibly brought down from the midst of Sinai's thunders and put under their very noses, could make a horse or an ox religious. Let the Lord speak as loudly and clearly as he can, only Moses and the Israelites,—not a single one from the herds or flocks,—understood him.

And contrariwise, had there never been a line of Sacred Scripture writ, nature would have told us daily of One who in the beginning created the heavens and the earth. Each summer shower would have asked, "Hath not the rain a father?" Each winter the snow, given like wool, and the ice cast forth like morsels, and at the Divine word dissolving again, would tell of him who rules alike the cold and the heat.

Vanini, accused by the Inquisition of Atheism, stooped to his dungeon's floor and, picking up a single straw, said: "This alone is enough to satisfy me that there is a God."

The lowest, simplest living cell is the tabernacle of a force whose work no human science can imitate. Each wayside stalk and folded seed witnesses to a superintending wisdom. Where can we turn our eyes and not behold the Divine Presence? On tree and shrub the sibylline leaves spread out their divinely traced oracles to every attentive eye. Along the shore, the kneeling waves chant unrestingly their Psalms. It needs but the opening of the inner ear to hear, beneath the unmeaning rustle and the aimless plash, the deeper undertone, "Glory, to the One Almighty."

Science can perform an Ariel's task and actually put its lightning girdle round the globe in 40 minutes or less; but it cannot run so fast as to get beyond the circuit of the Omnipresent. What is this you tell us you have found, most wise geology? Tracks of primeval lizards—ripples of antediluvian sea-billows stamped on the solid rock—the scratches of the ice-plane on the battered crags—the flint spear heads with which the prehistoric savage hunted the long extinct mammoth? "Well said, old Mole, canst thou work i' the earth so fast?" Burrow as deep as you please, you cannot get where God is not already. If you see him not, it is only because your eyes are but mole's eyes after all.

The Greeks seem to have derived their word for man from two words which signify upward looking. Whether or not the derivation is correct, certain it is, as Max Müller has said, that "that which makes man to be *man* is that he alone can look up to heaven;" certain it is that he alone yearns for something greater than all humanity and higher than earthly object. The awe in which the savage bows to twisted tree-trunk or to venomous serpent; the adoration which he pays to ugly blocks of wood, hewed out by his own hand; the bloody rites, the uncouth superstitions of pagan nations, bear witness, equally with the purest adorations of a David or a St. John, to the religious element in man. Before the first dawn of history, we find the traces of it in the burial mounds of the Pre-Adamite races, and the most advanced and free-thinking intellects still recognize its sway. Mr. John Fiske, the leading expositor of the new evolution philosophy in this country, declares in his recent work on the Idea of God: "Throughout all possible advances in human knowledge (as far as we can see), the essential position of theism must remain unshaken." Even

a Renan, eulogizing a Spinoza, declares that "religion is eternal."

"It answers," Renan affirms, "to the first need of primitive as well as of civilized humanity; it will only perish with humanity itself; or, rather, its disappearance would be the proof that degenerate humanity was about to re-enter that mere animalism out of which it emerged."

A thorough atheist is rarer than a black swan. The worst unbelievers have yet had their beliefs. Accepted forms of theologic statement have been rudely uprooted by them; but the irrepressible religious sense has blossomed in each with some new faith of man's own.

Spinoza, excommunicated as the blankest of infidels, was simply so intoxicated with God that he could walk in no ecclesiastical path and see the Divine under no one or threefold form. Thomas Payne begins the anathematized "Age of Reason" with this outspoken creed,—"I believe in one God and no more, and I hope for happiness beyond this life." And Diderot, the atheist of France, is he of whom it is told, that walking one day in the field with a friend, the philosopher plucked an ear of corn and fell a musing over it. "What are you doing?" asked the friend. "Listening." "Who is speaking to you?" "God." "Well, what does he say?" "He speaks Hebrew. The heart comprehends, but the understanding is at fault."

Yes; the heart comprehends though the understanding be at fault. We may perhaps pick flaws in each and every argument by which the intellect would prove God, but we can not deny the inescapable sense and felt need of a superhuman power. "The undevout astronomer," says the poet, "is mad." But an undevout general, an undevout statesman, physician, farmer, man of science is equally mad. He has blinded his eyes. He has robbed himself of his best aids. How perplexed and weary would life be, how trivial and superfluous our existence, were it not that we could believe in a Divine Sovereign who appointed our station here, an Infinite Wisdom watching over our steps, and an exhaustless Love folding its arms about our souls. To stand erect in that utter loneliness in which atheism would place man; to keep the soul steady in the hour of temptation, unanchored by faith or hope,—who is equal to this? "The only people I ever knew who were really happy," said John Randolph, "had religion." That indeed is the one support in the hour of bereavement, the fountain of hope in contending with injustice and meanness, the blessed assurance when we fight with the world,—

"To believe that in all ages
Every human heart is human;
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Grasping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

JAMES T. BIXBY.

WHAT DO WE MEAN WHEN WE CALL GOD A PERSONAL BEING?

That which distinguishes the Bible, in its doctrine of God, from the pantheism of India, and from the agnosticism of modern European writers, is the emphasis with which the Bible sets him forth as a Personal Being.

The words person and personal are very frequently misused by persons not accumstomed to philosophical and religious discussion. In lighter literature and in conversation we speak of the adornment of one's person, meaning the adornment of his body;—and we speak of lameness, or of elegance of carriage, as personal deformity, or personal beauty. But in religious and philosophical literature, the words person and personal have never had any reference whatever to the body. They do not imply material existence or bodily shape; they apply to pure spirit as distinctly and properly as to embodied spirits. In all Christian philosophy God is conceived, as he is represented in the one hundred thirty-ninth Psalm, everywhere present throughout the whole of infinite space; without body, parts or passions. Those phrases in the Bible which speak

of him as bowing down his ear, stretching forth his hand, and the like, are seen, on the slightest examination, to be mere figures of rhetoric; never intended by the sacred writers to be understood in any literal sense.

By affirming that the First Cause of the Universe, the Absolute Being upon whom all being depends, is a person, theology means to affirm that this omnipresent Cause of all is intelligent, omniscient, knowing all his works, and knowing himself as well as his creatures. That is the precise meaning of the word person, in philosophy; it means the highest form of consciousness. The lowest forms of life, take the sponges for example, appear to be sensitive: they shrink from touch; but their sensations seem so feeble that we can hardly suppose them conscious, more than the sensitive plants. But as we go upward, in the scale of animal life, we presently find animals which give evidence not only of sensation, but of thought. They not only feel, but evidently have knowledge, they think. Yet they give no evidence of thinking about thought. In one sense they think about themselves, they think of their own wants, desires, appetites; they lay their plans to obtain what they want; they are distinctly conscious. But we cannot conceive them to be truly self conscious, therefore we do not call them persons.

In other words, the animals, although conscious, are not conscious of their own consciousness; they give no evidence of speculating on their own nature, of prying into their own origin and own destiny. They have not knowledge, in that higher sense, the knowledge of themselves. They have no feeling, in the higher sense of feeling a divine thirst for the knowledge of truth for truth's sake; of feeling the glow of love toward all being in proportion to its worth; of feeling a sense of absolute universal obligation. They have no will, in the higher sense of concentrating all their powers, to the government of every thought and wish and act, in obedience to a universal moral law. All this higher life is in some degree manifested in man, even in the humblest man; and it is these higher powers of self-knowledge and self-control which constitute a person.

All Christian philosophers have affirmed, with perfect unanimity, and with great emphasis, that God is a Person. What they have meant by this phrase has no reference to his mode of existence, but only to certain of his revealed attributes. As for his mode of existence, and for the fullness of his attributes, every Christian theologian admits, with the East Indian pantheist, and the English agnostic, that those are matters which a finite mind can by no searching find out. But the Christian theologians, by saying emphatically that God is a Person, mean to say that he has knowledge, a perfect knowledge of all things, including a knowledge of himself. And since we men know ourselves very imperfectly, God is not only a person, but is the only Perfect Person, the only being of perfect personality. They mean, further, that he is filled with an infinite love of all that is good, and in him all good exists; and that he alone, with inflexible will, carries forward eternal purposes of all-embracing good. The Being of beings, in whom all things exist, and on whom all beings depend, is always and everywhere acting; sustaining all things by his power, guiding all things by his unerring wisdom, under the ceaseless impulse of his unlimited love; and is ever filled with an ineffable blessedness, in the consciousness of himself and of his own work. This is what we mean by a Personal God; that is the first great article of Christian and Jewish faith; the possession of this faith is the first great boon by which all the families of the earth are blessed through the seed of Abraham. Obedient love toward this God is the end of the first and great commandment; and the highest end of knowledge and philosophy is to confirm, with an ever-varying, ever-increasing series of considerations, this faith.

THOMAS HILL, D. D.

Bret Harte's new story, "The Crusade of the Excellent," will be brought out immediately in book form by Houghton, Mifflin & Co.

A NEW LIFE.

A SERMON BY REV. ALBERT WALKLEY.

"Marvel not that I say unto thee, Ye must be born anew."—John 3:7.

"Wherefore, if any man is in Christ he is a new creature."—2 Cor. 5:17.

These passages of Jesus and Paul, and others like them, set forth in strongest language that a great change is possible to the spirit of man.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side."

By the decision of that moment a wonderful change is wrought, so great a change indeed that Jesus calls it a new birth, and Paul calls the changed man a new creature. "Old things," says he, "are passed away, behold they are become new." In another place he speaks of the change as so great that even the heart hath not conceived of it.

To the thoughtful this language about the new man, about the laying aside of the old and the finding pleasure in the new and higher, about turning from the world and its pleasures, the flesh and its desires, to the deeper pleasures of the spiritual life—all this has meaning. To these Jesus of Nazareth is not the bleeding Savior, in the old sense, but the spiritual ideal, whose sufferings are a part of his great work—are the outcome of his ideal life. In him they see a new spirit entering the world—a spirit greater than that of Greece in its love of beauty, or of Rome in its love of power—a spirit greater than that of art or ambition. A regenerating power entered our world through the simple prophet of Israel—with him our world began anew, it sloughed off the old and put on the garments of a higher state. We behold—mankind, when its eyes are opened, beholds the deeper capacities in man burst forth in Jesus—man beholds himself in a new and diviner light. He sees himself greater in the carpenter than in the emperor, greater in the speaker of parables than in the high priests of Israel or Rome, greater in the crucified one than in all who occupy earth's thrones. The reason Jesus holds us is that we behold our better selves set forth in him. We see ourselves in heaven's light, as heaven sees us. This is new light and life to us. It is like a new birth; it was beyond our dream.

In this new light what do we behold? In other words what see we in Jesus and his teachings? This, that man bears a closer and deeper relation to God—the finite is nearer, is more like the Infinite than the old world dreamed of. In a word, the two touch each other. There are no chasms, there is no need of bridges, there is room for gods many and mediators many between man and God's heart, between the Infinite Father and His finite sons and daughters. The finite is but the smaller expression of the Infinite. In Jesus somehow we go not from the finite up to the Infinite, but we come as it were from the Infinite down to the finite. His thought is, Behold in man God expressing His own life, our personality being but a limited expression of God's personality. We are made somehow to feel that Personality is in itself infinite, and that we in being finite personalities do but limit Personality itself. Our whole being is the limited setting forth of God. You have seen the bright star which is a mighty sun in the distant heavens, you have seen it reflected in the clear waters of the lake, and then it is only the little star—nothing more. Our lives are the reflected stars. In God is the infinite reality—in us the finite reflections.

"The truth in God's breast
Lies trace for trace upon ours impressed;
Though He is so bright and we so dim,
We are made in His image to witness Him."

This is the new spirit which entered our world in Jesus. And it has taken many forms; for wherever we find earnestness and enthusiasm for man we find a spirit like unto this. It comes to us at times baptized with a name we like much—"Enthusiasm for humanity." And men who will not say "Infinite God" are yet sometimes filled by this spirit. Men who close their minds seemingly to the Infinite, or at least deny our power to know anything of that Infinite, are inspired by this great spirit. They feel the value of man. This is a manifestation of the new Christian spirit, call it by what other name you please. Men

of this kind aim to raise the moral sense of man high above what it is now; make conscience keen and clear so that the future ages shall have a tribunal more exacting and just than prophets could picture, and before which all men shall come and be judged. The moral sense of coming man is to be a terrible tribunal before which all shall stand. It is to be searching, it is to be just, its condemnation is to be terrible. Again, these men have little hope for themselves of heaven, but they determine that the future ages shall not wholly lose their heaven. Among these, doubtless filled with the spirit of enthusiasm for humanity, are many working hand and brain and heart to remove the world's evils and clear the way that man may move to a happier and higher lot—may find if not *the* heaven at least *a* heaven. And if these men cannot say "God"—cannot find that Personality in whom centers all that is high and pure and perfect; if they cannot find Him who is omnipotent and yet beautiful, just and yet merciful, righteous and yet loving, Creator and yet the tender Father; if they cannot find this all-comprehending God; if for them all these attributes which ought to set themselves forth in God have as yet embodied themselves nowhere, they seek to incarnate them in the humanity to come. If yet the central throne of righteousness, justice and mercy is unoccupied, these men are doing their utmost to make mankind worthy to ascend and take the throne. And to this end they would lead men to take into their lives all that goes to make up ideal manhood—take all into the very core of their being, into the inmost and most secret center of their most silent thinking—there to work out the wondrous transformation that is in the end to make man blossom out into the Divine.

This is a grand spirit. It is one side of the Christian spirit. The men engaged in it have been aroused—they are new creatures, they have been born out of the little world into the larger world of the spirit. But seemingly they miss much. The Christian spirit in its fullness has something, if not grander yet more inspiring and of a deeper touch, which puts all into profounder sympathy.

The Christian spirit sees the finite earth and the infinite heavens meet. It sees man the expression of the Infinite, an expression which is to become ever more and more complete. It sees an everlasting unfolding of the finite life, an unfolding which reveals the infinite in it. Man is of value *because* he is so like the Infinite. Beyond this, we no longer ask if God is, we no longer question whether all the attributes of God are centered in a Personality. This is for us a fixed fact. We believe in Him who is just and merciful, the omnipotent and the all-beautiful, the maker of worlds and the Father of men. The throne is not vacant—the all-pure, all-tender God is there. We behold it radiant with light, and from it rush to all parts of the universe fresh streams of love, rivers of mercy, and very torrents of blessings. This God, clad in the majesty of heaven, is also filled with that simplest of all emotions, love. He, the Eternal, He whose very name is above all, the simple thought of whom stirs profoundest depths,—He comes in all his majesty and fatherhood and aids in the work of redeeming men. Old forms of Christianity represent him as dying for man. So be it. His love is just as tender, and His entering into the work more real and beneficial. Behold the Eternal, high and lifted up, even thought staggering in its approach to Him; behold Him the helper of the humblest man striving heavenward; behold Him the fellow laborer with the most ignorant man that ever strove or strives to help a fellow man to a higher life. This is our God. The Christian beholds man indeed as the finite expression of the Infinite. But he also beholds the Infinite as engaging in the work of drawing out the noblest in man. He would have man indeed take to himself all that is noblest and best—take these to his very center, his most secret and silent life. Not indeed that man might ascend the throne, but that, with these silent influences at work, the great transformation might be wrought and man might rise into a worthy son of God. This is infinitely better than

the good agnostic would do. It is the warm drawings of divine love, drawing to itself the one created in the divine image. Infinitely better this drawing of the soul of man to Himself by the Infinite Father, until each recognizes himself in the other, than the highest ideal of humanity possible outside of God. This enters the soul of the Christian. It is not only a speculation of the head but a passion of the heart. And when this thought and passion take hold upon a man he is a new creature. His faith in God is new. His enthusiasm for humanity is new. His zeal in work is new. He has been born again. A new heavens and a new earth rise before him. Old thrones and principalities are passed away and the Christ-spirit is the all in all.

With all this, filling mind and heart, the content of humanity has for the Christian been enriched beyond measure. Man is worth saving; the meanest man will one day bud and blossom as the rose with divine qualities. This is faith in man. It is a new faith. The work we have to do also assumes wonderful meaning. It is all for God, or, if this be too abstract, it is all for the bringing out of the divine life in man. Add to this, that really, in a most actual sense, the very Infinite is working with us; he is just as anxious as we are, his angels rejoicing with high joy over one single stray creature that has made one resolution to live better. All this is high language, but it fails to convey the full truth. But when we are possessed of this thought the work is indeed a new one; the humblest thing we can do with our hands in making this world happier, the feeblest and simplest word we can speak, the purest thought we can think, one and all shine in brightness as the sun in his glory. Thank God we can thus be born again, become new creatures, for whom the old has passed away and all things become new. Oh, eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive of the things God hath for those that love him. All this makes us deeply conscious that for us in our weakness there is a supply of strength and wisdom to which we can go as to a fountain of fresh water and drink and be refreshed. Ho, every one that thirsteth, come ye to the waters.!

In this view the individual member of our race rises in importance. The all important thing is to save the race by saving the individuals of the race. The Christian spirit always looks upon the race as made up of individuals; seeing one here, one there, and one yonder, it holds the one ever in mind. We may dream and work for an ideal world, or an ideal government whose laws are ideal. This is right. But the Christian spirit would have the individuals ideal—thus everlastingly unfolding and bringing into fuller light and life the ideal humanity. It sees God pouring out his love upon each as each, and each for all. It sees each heart drawing near in love to the Father, and the Father drawing near each heart.

"Upon God's throne there is a seat for me.
My coming forth from him hath left a space
Which none but I can fill. One sacred place
Is vacant till I come. Father! from thee
When I descended, here to run my race,
A void was left in thy paternal heart,
Not to be filled while we are kept apart.
Yea, though a thousand worlds demand thy care;
Though heaven's vast hosts thy changeless blessings own,
Thy quick love flies to meet my slow-winged prayer,
As if amid thy worlds I lived alone.
In endless space but thou and I were there;
And thou embraced me with a love as wild
As the young mother bears toward her first-born child."

Again, our Christian spirit, while it exalts the individuality of the one worked for, sinks the thought of the individual in the worker himself. He is no more thinking of saving himself than his fellow worker, God, is thinking of saving Himself. Look at it thus from any standpoint and the man possessed by this spirit is indeed a new creature. He finds amid the sorrows of his heart a silent joy. Amid his tears for earth's woes, there is sunshine, amid weakness there is strength, in the losing of his life is the great finding of it. How this Christian spirit gives new life to the blood in us.! It make the old young, and the young to soar on the

wings of eagles. The world opens, like the bursting of a rare flower, with new glory; humanity comes out of this new world with new grandeur. And your own life, when you think of it, arises out of this new humanity radiant and glorified with wonderfully divine meaning. We are born again. The wonderful stirrings within us which we called hopes, and which we thought were rather wild picturings of untrained fancy, show themselves to be the real outlinings of our lives. They are the pencilings on the common life done by the deeper and more real life in us, they are prophecies which tell us what our lives are to be when we really find our lives. The divine life in us knows its own capacity; it only speaks in our hopes and ideals of what we are to be. No ideal is lost.

"No star is ever lost that once has been—
We always may be what we might have been.
Since God, though only thought, has life and breath,
God's life—can always be redeemed from death."

If any man have this Christ spirit he is a new creature, his is new faith in God, new faith in man, new life in himself, new zeal, and a new love that draws him nearer the divine, until in a great moment of his life he awakes to find himself saying, "I too am God's beloved son." And this thought so possesses him that all else dwindles into littleness and nothingness.

ILLUSTRATIONS OF UNITARIANISM.

These churches (the Unitarian Churches of this country) do agree in this large free fashion, as to their faith in God, in Jesus Christ, in the Scriptures, in their ideas of man's nature and destiny, in the high uses of prayer and praise, in the curse and blight of sin, in repentance for sin, in the final redemption of every human soul, and in the immortal life. We disagree in minor matters. Men of a free mind cannot fail to do this; but I think there can be no doubt we are of one mind when we reach these grand central truths.

ROBERT COLLYER.

HUMAN LIFE AS IT MAY APPEAR TO HIGHER INTELLIGENCES.

Ruskin says of the mountains: "If you desire to perceive the great harmonies of the form of a rocky mountain, you must not ascend upon its sides. All there is disorder and accident, or seems so: sudden starts of its shattered beds hither and thither; ugly struggles of unexpected strength from under the ground; fallen fragments, toppling one over another into more helpless fall. Retire from it, and, as your eye commands it more and more, as you see the ruined mountain world with a wider glance, behold! dim sympathies begin to busy themselves in the disjointed mass; line binds itself into stealthy fellowship with line; group by group, the helpless fragments gather themselves into ordered companies; new captains of masses and hosts of battalions become visible; one by one, and far away answers of foot to foot, and of bone to bone until the powerful chaos is seen rising up with girded loins, and not one piece of all the unregarded heap could now be spared from the mystic whole." And indications are not wanting that life is just like that, and that if we could see the whole effect, plan, and arrangement from a distance, the deformities would take their place in the mighty and beautiful whole. Even where deformity seems most sad—in the wasting of disease, the destruction of power, the eclipse of faculty—it is not the wisest and the best who deny a bright side: for beautiful is—

The head that learns to bend, the hand to lean,
The chastened heart that comes home sorrowful,
With that which gives a pathos to the tongue,—
The poor pale face that teaches men to bow,
And temper voice and thought to gentleness—
And children young who lie at heaven's gate,
And slowly, faintly, look, and enter in.

They say the angels in heaven know what is going on on earth, but men wonder how that can be and they not be sad. It may be that they not only know what we know, but a thousand times more, and so are not sad because they know all. We have the fragments, sharp and jagged, under our feet and before our

eyes; they may see the splendid whole, and the summit whither our feet aspire. We only have the problem; they may know the solution and hold the key. It has happened so even with ourselves. Many of life's rough things have become smooth; the crooked things have become straight; ugly things have shaped themselves into beauty. Let us be patient and reserve our decisions till we know all the facts.

—*John Page Hopps.*

UNITY.

"I and my Father are one."

Whisper low these wondrous words,
Which, as sweet as song of birds,
Thrill the soul as though appealing
To some deeper, subtler sense;
Till the heart doth know its dealing
With the mystic evidence
Of Sovereignty benign.

Ah, yes, we believe evermore,
'Tis the spirit that teaches aright;
Pure hearts will still as of yore
Lead the soul to that mystical height,
Whence visions ecstatic arise,
Making radiant the earth and the skies,
With Love's design.

ARTHUR BEAVIS.

Iowa City, Ia.

A VALUABLE VACATION BOOK *

Year by year the stress and strain of our intense American life drives an ever increasing number of persons away from store, shop, office, counting house, study and nursery; away from dusty streets and haunts of men into nature's wooded nooks for a longer or shorter vacation time of rest and recreation. But unfortunately the mind is not so easily transported as the body, and all too often while the weary body rests under shady trees on nature's softest green, the quite as weary mind moils on over ledger and balance sheet, or plans for next season's operations in business, or home, or social life, and thus loses the one golden opportunity of the year for real rest; and all from failure to recognize the law that *mind rest* is not a *ceasing* from work but a *change* of occupation.

Said a wise and scholarly man, "I always, during each year's vacation, take up a new subject of study, and one as far removed as possible from the usual lines of thought." Why should not weary business men and tired mothers, teachers and housekeepers, follow the same wise plan, and thus make sure that vacation time shall be a rest for mind as well as body. And what better subject for such summer study than the wonders and mysteries of the great vegetable world into which they have come as guests for a little time?

Prof. E. S. Bastin, of the Chicago College of Pharmacy, has recently made a valuable contribution to just such a study, by the publication of a new and somewhat unique treatise upon botany, which he very justly describes in the preface as "A work which is not so technical but that any person of fair intelligence may take it up and pursue it without the aid of a teacher, and obtain a good foundation knowledge of the facts and principles of the science." Prof. Bastin adds:—

"Of course it is not possible, even if it were desirable, within the limits of an ordinary life time, to become acquainted with all of the 200,000 or more species of plants known to science; but to get a clear view of the principal types, and of their relation to each other, to become thoroughly acquainted with a few of the representative forms of each type, and to be well acquainted with the flora of one's own neighborhood, is both possible and of great importance to every intelligent man."

After a careful and very interested reading of Prof. Bastin's book, we are glad to commend it heartily as good vacation reading for any who desire to make such a general acquaintance with one great department of nature, and that department which comes nearest to us and naturally fills the largest place in our lives and enjoyments, especially in our vacation times. We know of no work on botany which is at once so untechnical and so scholarly; so careful in its facts and details and so strong in its grasp of principles and laws; so thorough and exact as a scientific treatise and so fresh and alive with genuine appreciation of nature. And certainly we know of no work of the same compass which will give the general reader so good a knowledge of the wonderful world of vegetable life about him. S.

*Elements of Botany. By Prof. E. S. Bastin. Chicago. G. P. Englehard & Co.: pp. 282.

AN APPEAL TO UNITARIANS.

The Montana Industrial School for Indians, established by our denomination on the Crow reservation, is in sore need of funds to complete its equipment, and meet its current expenses.

This school has now twenty-five pupils, and a capacity for as many more when its equipment is complete.

The children are docile, affectionate, intelligent and happy. It is a constant surprise to their teachers that so promising material can come from such squalid and degraded surroundings.

The government has contracted to pay $108 per annum for each pupil, which, with the complement of fifty, covers about one-half the expense. For the rest we look to the friends of the work in our denomination. Will they let us look in vain?

This is our first successful effort to redeem our pledges made to the government several years ago, when, with other denominations, we accepted the trust confided to us under

the "peace policy" of Pres. Grant. The causes of former failure, for which the government was then mainly responsible, have already been explained. If we fail *now*, the responsibility will be ours alone.

Other denominations are expending about a quarter of a million dollars annually in this work of Indian education, with most encouraging results. Mr. Bond says the work was never so hopeful as now. Can we not raise the small sum needed to make the Montana Industrial School the most efficient, the most thoroughly equipped, and the most successful school for Indians yet established on any reservation? We ought to be satisfied with nothing less. For the committee.

J. F. B. MARSHALL.

25 BEACON ST., Boston, June 20, 1887.

THE WORK IN NEW ORLEANS.

The past winter has been one of increasing prosperity in the Unitarian church in New Orleans. The attendance has been larger and the interest greater than usual. The congregation is scattered over a city which is as extensive in territory as New York; and therefore it is very difficult to maintain evening services or even week day meetings for literary or social purposes. The absorption of the men in business during the winter and the constant occupation of the ladies in social and household cares have interfered with the full development of the church life which is very easy in any village; people in such a large city, and especially in a busy Southern city, have very little spare time. But several successful festivals have been held during the year; some of them in the church; the Christmas festival in particular drew a large attendance of outsiders. The meeting of the Southern Conference in April was a brilliant success. The church was overflowing, when Robert Collyer preached, at least 600 being present and many others going away for lack of room. This meeting has done a great deal of good to the cause by drawing attention to the church and exciting inquiry. The friendliest feeling has been manifested by other denominations. During the spring and summer a careful colporteuring of tracts has been carried on, which must accomplish a great deal in enlightening people. Very few refuse, and those who accept do so with courtesy and are generally seen to read immediately whatever is given them. The business part of the city has been chiefly canvassed in this way thus far; but much of the same work has been done through the mail and by the zeal of energetic parishoners among their personal friends.

The pastor and his wife have co-operated actively in many charitable enterprises, which have brought them into a wide acquaintance with earnest people of all churches. The Conference of Charities, with its associated Aid Society, which our Unitarian minister founded and organized, and of which he is the general secretary, is more prosperous and useful than ever,—"the most popular charity in the city," it is said. A recent "Kermiss" entertainment, the most brilliant festival of the winter, brought over $5000 for this charity. Rev. Mr. Allen has just been appointed also on the Prisons and Asylums Commission.

The generosity of Northern friends has enabled the congregation to improve the interior of the church with a furnace, additional gas fixtures, and a good deal of paint and varnish, so that it is now far more attractive and is in excellent order for evening use in either Sunday services or week day festivals.

The congregation is probably able now to raise over $1800 in New Orleans by its own efforts. It has raised more than that amount annually the past two years. This is $700 more than was raised in the first year of Mr. Allen's ministry six years ago, and shows the real gain of strength notwithstanding many losses by death and removal. But to maintain the work of the church efficiently, as a center of Unitarian missionary activities in this largest city of the South, involves greater expenses, even with closest economy and small salaries, and therefore the church still receives considerable aid from the A. U. A., and other friends. The city has not prospered of late years, and there is general impoverishment and depression in consequence. This difficulty, in addition to the widespread poverty left by the war, of which Northern people can have no idea, has made it very hard to sustain the Unitarian Church; and the considerable gain in financial strength is all the more remarkable. Still another difficulty is the preponderance of the Catholic element in the population, and the lack of intellectual wakefulness in the Protestant people, who mostly stagnate in old religious ideas and are slow to feel an interest in any new thought; they read very little, lectures are poorly patronized, and the church attendance in all denominations but the Catholic is unusually thin; the climate favors indolent habits, and the cares of business and household duty absorb all the strength of many people. The most popular and fashionable church here does not usually have more than fourfold the attendance of the Unitarian; and, notwithstanding its embarrassments, the Unitarian Church has not since the brilliant ministry of Theodore Clapp, thirty years ago, been so influential as it is now.

THE WISCONSIN CONFERENCE.

The Wisconsin Conference of Unitarian and Independent societies held its summer session with the church in Baraboo, June, 2–4. Forty delegates were present from fifteen towns and cities. Rev. C. F. Dole, of Jamaica Plain, Mass., preached the opening sermon on Thursday evening. On Friday evening, Rev. David Utter, of Chicago, preached. Papers and addresses were given by Rev. T. G.

Owen, of Arcadia; Rev. T. B. Forbush, of Milwaukee; Prof. Moxon, of White Water State Normal School; Prof. Keyes and Rev. M. M. Bostwick, of Janesville; Mr. D. E. Spencer, Hon. H. H. Giles, Hon. H. M. Lewis, and Rev. Joseph Crooker, of Madison, and Rev. N. C. Earl, of Gilmanton. Miss Minnie Savage read an admirable report of the Post-office Mission work of the state. The churches represented at the Conference were reported as generally prosperous, especially that at Janesville, under the ministrations of Rev. Joseph Waite, who has inspired two young men with a purpose to enter the ministry. Delegates were present from the church organized a few months ago in Winona, just across the Mississippi river, in Minnesota. A delegate present from Sparta offered a lot for a church building there; friends present from Reedsburg and Menomonee asked that something be done in those important places.

THE MEADVILLE ANNIVERSARY.

Not for many years, if ever, has our "school of the prophets" at Meadville been more prosperous than at present. It has had thirty-one students the past year, with a prospect of more next. Four of the past year's students have been ladies. The spirit of the school has been earnest, sometimes enthusiastic. We wonder that so much faithful and efficient work of instruction can be done by three professors. Another professorship is sorely needed; where is the rich man or woman who will make it possible by a gift of thirty or forty thousand dollars?

The non-resident lecturers the past year have been Dr. Thomas Hill, of Portland, Me., and Rev. J. T. Sunderland, of Ann Arbor, Mich. Dr. Hill gave twelve lectures, marvelously rich in thought and learning, on the Fundamental Postulates and Evidences of Religion and Morals. Mr. Sunderland gave eight lectures, which were received with much enthusiasm, on Important Philanthropies and Reforms of our Day, embracing the following subjects: Improved Methods of Charity; Prison Reform; Child-saving Work; Improved Methods in Treatment of the Insane and Management of Public Institutions; Causes and Prevention of Intemperance; Social Purity and the White Cross Movement; Industrial Education as a Factor in the Solution of our Social Problems.

Three students have completed their courses of study, longer or shorter, and go out for settlement, namely, Henry H. Brown, Saratoga, N. Y.; Albert Wilgus, Dayton, Ind., and Frederick B. Mott, Leicester, Eng.

Dr. J. G. Townsend, of Jamestown, N. Y., well known as the organizer of the Lakeside (Chautauqua) School of the New Theology, delivered a lecture on Wednesday evening of Commencement week, after which a large number of friends assembled in the social rooms of the church to celebrate the completion of Prof. Cary's quarter of a century of service in the school, by speeches, music and the presentation to the esteemed teacher and friend of a beautiful clock.

Pres. Livermore keeps his health and vigor remarkably. Why is it that the degree of D. D. has never been conferred upon one who has had so long and conspicuous a career among us as preacher, writer and educator?

Prof. Barber, in addition to his full work in the Theological School, is filling with excellent acceptance the position of pastor of the Unitarian Church. He has introduced into the school this year a term of study in social science, which is much appreciated. He is also in the midst of the large, self-imposed task of making a card catalogue of the library, which, when completed, will greatly increase the library's working value.

THE NEW CHURCH AT MINNEAPOLIS.

The beautiful new church built by Mr. Simmons' Society is completed. It stands at the corner of Eighth street and Mary place. Its dimensions are 50x115 feet. The style is Queen Anne, modified. The material is a most excellent quartzite known as Luverne jasper. In the basement is a large Sunday school room 31x64 feet, with a stage at one end. In the basement are also kitchen, boiler room, etc. The auditorium, on the first floor, is 47x65 feet, with galleries at either end, the galleries not extending over the room below. On this floor, besides vestibules, there is also a large parlor opening by folding doors into the auditorium. Over the vestibules and parlor and back of the galleries, are large class-rooms, and pastor's study. The ceiling is of hardwood, paneled. The interior finish is birch and mahogany. The seats are in an amphitheater; the pulpit at the middle of one side, with the large and beautiful organ at the right of the pulpit, and a fire-place with niche at the left. The niche is for a bust of Emerson. Doors, staircases. galleries, etc., are hung with drapery. In finish of walls, in carpet, and draperies, and cushions, rich olive tints prevail, set off by gold and bronze. The gas fixtures are brass, of antique pattern. Steam heat is used throughout. At the dedication service every inch of standing room was occupied. A large delegation from the St. Paul church was present. Mr. Janson and many of his congregation joined in. Rabbi Iliowigi and many of his people rejoiced with their Unitarian friends. Rev. W. R. Dobbyn, of the Third Universalist Church, offered an invocation. Mr. Simmons read the scriptures and preached the sermon. Then pastor, congregation and choir joined in an exceedingly rich, dignified and impressive service of dedication. Dr. J. H. Tuttle, of the Church of the Redeemer (Universalist), offered a prayer of dedication. Rev. Kristofer Janson, Rev. S. M. Crothers, of St. Paul, and Rabbi Henry Iliowigi made short addresses, and letters were read from some absent friends. After the services many of the friends lingered to examine the various rooms and the

elegant furniture and finish. The Minneapolis friends have our hearty congratulations over their commodious and tasteful church home.

ENGLISH NOTES.

John Bright lately presided at a Sunday-school Conference in connection with the centenary meetings of the Lancashire, Cheshire and Yorkshire Baptists. He spoke hopefully of the improving education of England, and said, "We believe truly that the great bulk of the people wish to have their children taught the Scriptures."

The Roman Catholic clergy in England are moving to have Mary Queen of Scots and Cardinal Beaton canonized. Rome must be terribly short of saints!

A Sunday-school Field Club has just been organized by our London Sunday-schools. It will hold Saturday afternoon excursions, in which the teachers from various schools—all who can—will meet together and, after a ramble collecting specimens, will meet at some school room for tea, with a common examination and consideration of the specimens afterwards.

The *Christian Life* illustrates the indigestibility of much of the matter which has been added on to pure Christianity, by the following apposite story:

> A foreign missionary, who had spent some time among savage races, tells us that one morning one of the tribe of the people among whom he labored came to him, apparently suffering much pain. The missionary had learned something of medicine, and prepared a powder he believed might do the poor fellow some good. He enclosed the powder in a piece of brown paper and said, "Go and take this." Some little time after he saw his patient again, and making an inquiry if he had taken the medicine, he informed him he had. At the same time, this poor savage expressed some hesitation of ever again attempting such a dose, for, said he, "the powder he got down his throat with little difficulty; but the brown paper in which the powder was enclosed had nearly choked him."

So, the real difficulty in the acceptance of religion by educated people is not in Christianity, but in the brown paper in which it has been wrapped up.

The Birmingham *Daily Times* publishes a return of attendance at the various places of worship in that town on Sunday morning, May 22. Under the head "Unitarian," the following figures are given: Old Meeting Church, Bristol street, 794; Church of the Messiah, Broad street, 530; Newhall Hill Chapel, 478; three Unitarian Churches, 1802. There are, moreover, three other mission chapels in Birmingham supported by the foregoing congregations.

It is interesting to see how scientists and those who are specially interested in their conclusions are admitting what the deepest students of the spiritual side of the world have always contended for, viz.: that the theory of evolution does not really touch the basis of religion. We all know how emphatically John Fiske has declared this. Now we have Mr. J. A. Symonds, in the *Fortnightly Review*, in an article on "The Progress of Thought in our Time," writing thus:

> It cannot be too emphatically insisted on that much-dreaded Darwinism leaves the theological belief in a divine spirit untouched. God is not less God, nor is creative energy less creative, because we are led to suppose that a lengthy instead of a sudden method was employed in the production of the Kosmos. I venture to assert my conviction that it is the destiny of the scientific spirit to bring these factors,—God, law, Christian morals,—into a new and vital combination, which will contribute to the durability and growth of rational religion.

It is understood that from the end of July our friend, Rev. P. W. Clayden, whose visit to this country some years ago, and sermon at the Saratoga Conference, will not soon be forgotten, will become the political editor of the [London] *Daily News*, of which he has long been one of the leader-writers.

The *British Weekly* states that all the professors at New College, St. John's Wood, London—a leading divinity school of the Congregationalists—have sent in their resignations. It is understood that the Council desire two of the professors removed, and that the others have resigned along with their brethren.

A great Sunday-school gathering is that which all the Unitarian Sunday-schools in Manchester hold every Whitsunday afternoon. It is held in the Free Trade Hall, and has never been omitted for—we believe—more than 25 years. At first it was held in our old "Cross Street Chapel," which stands in the heart of busy Manchester much as King's Chapel does in Boston, but this was soon outgrown. Sunday afternoon, May 29, 2075 Sunday-school children and teachers assembled, and about the same number of parents, friends and old scholars, from fifteen various churches. The platform was gay with flowers, and the music, of stirring children's hymns, with the anthem, "God is a spirit," was well given, led by an aggregate choir from all the schools. The address was given by Rev. J. E. Odgers.

The same afternoon there was a similar gathering, in all about 2000 persons, from our Unitarian Sunday-schools in and around Bury (a city eight miles north of Manchester), in the Co-operative Hall. There, the Sunday-school aggregate choirs—120 voices—sang "And the glory of the Lord shall be revealed," from the Messiah, and the "Kyrie" and "Gloria" from the Twelfth Mass. Those Lancashire folks are rare singers!

LITERARY NOTES.

In the *Forum* for June, Prof. Patton, of Princeton, has an article entitled "Is Andover Romanizing?" To this Prof. Newman Smyth, of Andover, replies in the July number of the same periodical under the title, "Is Princeton Humanizing?"

Mr. Joaquin Miller is writing a "Life of Christ" in verse.

Miss Lucretia P. Hale's well-known and deservedly popular "Peterkin Papers" have been brought out anew by Ticknor & Co.

A volume of quotations from the late Mr. Beecher's utterances, called "Beecher as a Humorist," is in preparation by Fords, Howard & Hurlburt.

Rev. James H. West, of Geneva, Ill., has begun the publication of his sermons, four a year, under the title of "The Quarterly Pulpit." Subscription price, 25 cents a year.

It is said that the circulation of the reprints of American monthlies in England is now greater than the circulation of all the English and Scotch monthlies and quarterlies combined.

Walt Whitman is at work on a volume of poems to be published this fall. It will bear the title of "November Boughs."

Houghton, Mifflin & Co. are about ready to publish a book by Rev. S. J. Barrows, editor of the *Christian Register*, entitled "The Shaybacks in Camp. Ten Summers under Canvass."

Ex-Pres. Andrew D. White publishes in the July *Popular Science Monthly* the second of a series of articles, begun some time ago, under the title of "New Chapters in the Warfare of Science." The present article treats of the progress of human enlightenment in the domain of meteorology.

The fourth volume of the "Franklin Square Song Collection" is ready and will be published in a few days. Like the other numbers of the series, it contains two hundred favorite songs and hymns. The editor, Mr. J. P. McCaskey, has made the selection with admirable taste and discrimination, and the new volume should have as wide a circulation as its popular predecessors.

The Concord School of Philosophy holds its ninth term from July 13th to 28th. There will be twelve morning lectures on Aristotle and ten evening lectures on Dramatic Poetry. The lecturers will be W. T. Harris, Edmund Montgomery, Thomas Davidson, A. P. Peabody, F. B. Sanborn, Ellen C. Mitchell, C. A. Bartol, C. C. Shackford, Julia Ward Howe, Geo. W. Cooke and others.

Messrs. J. B. Lippincott Company have arranged to publish the "Report of the Commission appointed by the University of Pennsylvania to investigate modern Spiritualism, in accordance with the request of the late Henry Seybert." Considering the high standing of the university, as well as that of the individual members of the committee, this report ought to prove something valuable.

The question comes to us from a number of sources, "Who is Rev. A. N. Alcott, whose powerful pamphlet on *The Problem of Fellowship in Religion* is attracting so much attention? We reply: He is pastor of the Universalist Church in Elgin, Ill. He was formerly pastor of the Unitarian Church in Kalamazoo, Mich., but went over to the Universalists two or three years ago because of the Free Religious tendency which he saw in so much of Western Unitarianism.

Many readers of the *Unitarian Review* will regret to learn that Mrs. Martha Perry Lowe has severed her connection with that magazine, with which she has been almost continuously associated since its establishment by her husband, Rev. Charles Lowe, in 1874. Her name has been a familiar one in the Editor's Note Book, and her department, "Things at Home and Abroad," has been to many one of the enjoyable features of the Review.

"My Creed." By Rev. M. J. Savage. Boston: Geo. H. Ellis. Price, $1.00. As usual Mr. Savage has so shaped his preaching the past winter that a dozen of his choicest sermons shall form a book. And here the book is. Its scope will be best described by giving the titles of his sermons: 1. "Outgrowing Old Beliefs;" 2. "What Light have we to Guide Us?" 3. "Religion;" 4. "God;" 5. "Revelation;" 6. "Is This a Good World?" 7. "Moral Foundations;" 8. "Communion of the Finite with the Infinite;" 9. "The Church;" 10. "Salvation;" 11. "The Debt of Religion to Science;" 12. "Immortality and Modern Thought." These discourses have all Mr. Savage's well-known characteristics of clearness, logical strength, vigor of statement, fearlessness, not quite full appreciation of the thought of those who differ from him, uncompromising radicalism, reverence. Several of the sermons of this volume—notably the last two—seem to us as able as anything their author has ever produced.

PUBLICATIONS RECEIVED.

To Publishers.—*All Books sent to the* Unitarian *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"The Appeal to Life." By Theodore T. Munger. Boston and New York: Houghton, Mifflin & Co. Pp. 339. Price, $1.50.

"Temperance Services and Hymns." By the Unitarian Church Temperance Society. Boston Unitarian Sunday-school Society. Pp. 51.

"The Ring and The Book." By Robert Browning. Boston and New York: Houghton, Mifflin & Co. Riverside Press, Cambridge. Pp. 477. Price, $1.75.

"Christmas Eve and Easter Day;" "Men and Women;" "In a Balcony;" "Dramatis Personæ;" "Balaustion's Adventure;" "Prince Hohenstiel-schwangau;" "Fifine at the Fair." By Robert Browning. Boston and New York: Houghton, Mifflin & Co. Pp. 444. Price $1.75.

"His Star in the East. A Study in the Early Aryan Religions." By Leighton Parks. Boston and New York: Houghton, Mifflin & Co. Pp. 292. Price $1.50.

"Report of the Boston Young Men's Christian Union for the year ending April 13, 1887." Boston: No. 18 Boylston street. Pp. 76.

"Official Report of the Proceedings of the Twelfth Meeting of the National Conference of Unitarian and other Christian Churches, held at Saratoga, N. Y., Sept. 20–24, 1886." Edited and published for the Conference by the General Secretary, Rev. Russell Bellows. New York, N. Y. Pp. 243.

"The Story of Margaret Kent." A novel. By Henry Hayes. Boston: Ticknor & Company. Pp. 444. Price, 50 cents.

"Guenn; A Wave on the Breton Coast." By Blanche Willis Howard. Boston: Ticknor & Company. Pp. 439. Price, 50 cents.

"A Plea for Jesus of Nazareth." By the Bishop of Melbourne. Auckland: W. E. Mears, Bookseller and Music Seller, 198 Queen street. Pp. 20. Price, sixpence.

"Evolution and Christianity." A Study. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Co., 175 Dearborn street. Pp. 75. Price, 50 cents.

"My Creed." By M. J. Savage. Boston: Geo. H. Ellis, 141 Franklin street. Pp. 204. Price, $1.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The Unitarian Grove meeting at Wiers, N. H., occurs July 26–31. For full announcement see the June UNITARIAN.

The Church of the Messiah, St. Louis, has contributed the past year to the American Unitarian Association $1000. The thirty-five churches supporting the Western Unitarian Conference have contributed to that body all told the past year, $1196.25.

Boston.—James Freeman Clarke, who improves in health slowly, will spend the summer as usual at Magnolia.

—Dr. Hedge's health will hardly allow him to leave Cambridge.

—Rev. Brooke Herford will summer at his little five-acre "farm" at Wayland.

—Rev. O. B. Forthingham will visit several places, Lenox, Manchester-by-the-Sea, and perhaps the hill country in the autumn.

—Dr. Hale has many lecture engagements, but will spend what time he can get for literary work at his summer home, near Point Judith, on his second volume of "Franklin in France."

—Dr. Holmes spends the summer with his family at Beverly Farms, as usual.

—Dr. Phillips Brooks goes to Europe.

Chicago.—At the last meeting for the summer of the Chicago Women's Association, Mrs. S. W. Conger read a paper on "Alice and Phœbe Cary." The officers elected for next year are: President, Mrs. S. W. Conger; Vice Presidents, Mrs. Geo. A. Follansbee, Mrs. W. C. Dow, Mrs. W. G. Cutter, Mrs. G. F. Shears; Treasurer, Mrs. J. C. Hilton; Secretary, Mrs. J. R. Effinger.

—The Channing Club held a meeting at the Tremont House, on the evening of June 24th, Mayor Roche presiding. Rev. Robert Collyer read a paper entitled "About Ourselves." It was a delight to his old friends to see and hear him again. He was engaged to speak in Unity pulpit on the 28th.

Ann Arbor, Mich.—Two more Japanese students of the university, young men of much ability, united with the Unitarian Church, on June 19. The Young People's Literary Club, connected with the church, has given $50 the past year to assist two worthy young men in their efforts to obtain an education, one at Ann Arbor and one at Meadville.

Arcadia, Wis.—The sorely needed new parsonage has been completed, and with the generous aid of the Women's Auxiliary Conference it has been paid for, thus much encouraging Mr. Owen and strengthening him in his work.

Barre, Mass—At the annual floral service, June 12, there were recitations and singing by the children, and a sermon to the children by the pastor, Rev. A. F. Bailey, on "The Significance of Little Things." The Unity Club has had a very prosperous year, reaching a membership of 137, and clearing $200.

Brooklyn, N. Y.—Rev. A. E. Goodenough, of Ithaca, has accepted a call to the Church of the Savior.

Buda, Ill.—Rev. Chester Covell was seventy years old on the 18th of June. The church, organized by him thirty-two years ago, and of which he has been pastor ever since, arranged a reunion of old friends on the double anniversary day. We have not yet received a report from it, but it must have been a delightful day. It is rare to find so sincere and genuine a work as that which Bro. Covell has done on his field of labor for a third of a century. Blessed are such ministries. The Illinois Conference was held in Buda June 16–18.

Clinton, Mass.—Rev J. C. Duncan spends his summer in Europe.

Denver, Col.—The fine new church is nearly finished.

Duluth, Wis.—The work here goes forward quietly but favorably. Rev. S. M. Crothers preached on Sunday evening, June 19, and Rev. H. M. Simmons on Sunday evening, June 26. Rev. Chas. F. Dole of Jamaica Plain, Mass., will spend the first half of July in working here.

Greenfield, Mass.—Prospect Hill Seminary closed a successful year with exercises in the Unitarian Church, Tuesday, June 14th.

The young women of the school sang under the direction of Misses Wardwell and Sites; and Mrs. Mary A. Livermore gave a characteristically inspiring address on the education of girls, urging that which will lead them to independence and fit them for self-help. A reception at the school in the evening was largely attended. The Alumnæ reunion, attended by many scholars of the seminary's present era, marked by the coming of Rev. J. C. Parsons as principal in 1881, was a delightful occasion, Georgiana Lewis, of Framingham, greeting the visitors, Edith Callender, of Northfield, giving a bright poem, Mabel Richmond, of Providence, R. I., reviewing wittily the recent history of the school, and Emily Hartwell, of New York, speaking a word for Vassar, whence she went from Prospect Hill. Letters were read from Fannie Birge, of Keokuk, Iowa, and other former students, and a song written by Laura Jones, of Philadelphia, was sung at the close.

The school is in a very prosperous condition, and the many applications for admission for the next year show that its capacity will be taxed to the utmost. The scholarship has been notably advanced under Mr. Parson's management, and the usefulness and wide influence of the school are ground for the prevailing pride on the part of its many friends.

Hobart, Ind.—Regular semi-monthly meetings are held in this place, the State missionary coming about once a month, and the pulpit being supplied monthly, usually from Chicago.

Iowa.—Miss Helen G. Putnam, just from the Meadville Theological School, will spend the summer preaching in Iowa and Dakota.
—Miss Mila F. Tupper, who is a graduate of '87 from Cornell University, Ithaca, N. Y., will give some months to preaching in Iowa, and other parts of the West. She will probably begin at Eagle Grove, Iowa.

La Fayette, Ind.—Mr. Albert Wilgus, one of the Meadville graduates this year in the special course, began work here the last Sunday in June. In July the missionary of the American Unitarian Association expects to visit the place, and assist in the organization of a society.

La Porte, Ind.—Prof. W. N. Hailman and Dr. G. M. Dakin, with occasional helps from the State missionary, have held regular services every Sunday in the Unitarian Church. The society seems to go on about as prosperously under its lay leadership as it did under the regular ministrations of the clergy.

Leicester, Mass.—The Unitarian Society is flourishing beyond its past experience, under the efficient ministry of Rev. R. F. Johonnot.

Littleton, N. H.—The new church building here is rapidly approaching completion. The Woman's Auxiliaries have given $2954. Of this sum $1500 came from the auxiliary of the Second Church, Boston. Friends in Portsmouth and other New Hampshire societies have given generously to the building fund, in addition to this large sum from the Auxiliaries. The Loan Fund lends the society $1500. The new church will cost, exclusive of furnishing and lot, $4283.

Melrose, Mass.—The Unitarian Church, which is greatly prospering under the administrations of Rev. J. H. Heywood, has paid off its $2000 debt.

New York City.—Rev. Theodore C. Williams sailed on the 28th of June for Europe, to be gone till autumn.

Northfield, Mass. — The Unitarian Church with its new pastor, Rev. A. E. Mullett, has taken up with renewed vigor its varied work, and its congregation increases weekly. The annual floral service held by the Sunday-school, June 27th, was bright with flowers, song and recitation. The annual strawberry festival occurred June 25th.

Plymouth, Mass.—Rev. W. P. Tilden has engaged with the Unitarian Church here for six months.

Richmond, Ind.—Rev. A. G. Jennings recently spent two Sundays here, preaching morning and evening in the Grand Army Hall. In the evening the hall was full. The local papers speak highly of Mr. Jennings' sermons, and say there are enough liberal people in the city to form a very large society if they can be induced to unite. Regular services are to be commenced September 1st.

St. Johns, Ohio.—Word comes from this town saying, "There is material here for a Unitarian Church. Come over and help us."

St. Paul, Minn.—Rev. J. Heddaeus spent six weeks among the German people of this city, making their acquaintance, and consulting with them as to their desires in relation to a Unitarian society. He found a large number of able, educated men and women that gave to him a friendly reception, but the larger part of them were not in sympathy with any distinctively religious movement. No attempt to organize a society will be made at present.
—Mr. Bjorn Petersen, the earnest Icelander with whom Miss McCaine became acquainted through her Post-office Mission, is doing good work among his countrymen in Winnipeg, and in Dakota. He finds an encouraging interest in Unitarian thought. It is hoped that he may keep at work permanently among the Icelandic and Scandinavian settlements of the northwest.

Turners Falls, Mass. — The spring meeting of the Connecticut Valley Conference was held here last month. The new and

pretty church was brightened with abundant floral decoration, there was a representative attendance from the churches of the valley, and the day occupied by addresses by Rev. C. E. St. John of Northampton, Rev T. E. St. John of Haverhill, and Rev. David Cronyn of Greenfield, with discussions in which Revs. J. C. Parsons of Greenfield, Edgar Buckingham of Deerfield, J. C. Kimball of Hartford, Mr. Vincent, the new pastor at Turners Falls, and others joined. John McIlvane, Esq., of Turners Falls, presided.

Weston, Mass.—A correspondent writes: The Unitarian society here has commenced on its new church. It will be of common field stone with trimmings of Gloucester granite. Style of architecture, Norman Gothic. The stone is contributed by persons in town, and is mostly from unused division walls. As the division walls fall, to build up the visible temple, so must the walls of sectarianism fall to build up the true spiritual temple.

Winchester, Ind.—The first Unitarian service ever held in this town was that conducted by the missionary for Indiana, Ohio and Kentucky, Thursday evening, June 16. A good audience was in attendance and much interest manifested. Many questions were asked the speaker at the close of the services by members of the congregation, who seemed reluctant to leave the hall. Other services will be held in this place in the near future.

Winchester, Mass. — The Sunday-school recently invited a company of children from the Warren street chapel, Boston, to come out and give a children's operetta in the vestry, after which Sunday-school and visitors enjoyed a pleasant picnic in an adjoining groves

—The Sunday-school closes through July and August.

—The W. A. Branch has recently arranged for a series of Sunday evening services which has filled the church to overflowing, and has been an inspiration to the congregation. The preachers have been Mr. Herford, Dr. Hale, Mr. Savage, and Edward Hale.

—Two sermons by the pastor, Rev. J. L. Marsh, have recently been put into print for local circulation — "Our Common Salvation," and "Christianity a Way, Not an End."

—June 19 was observed as children's day. The Sunday-school united with the congregation in a special service; the music a union of the quartet and a chorus from the Sunday-school and the congregation. A christening service added to the interest of the occasion.

Winona Minn.—Rev. Chas. F. Dole, of Jamaica Plain, Mass., spent the month of June here. The work is making encouraging progress.

Worcester, Mass.—Rev. Austin S. Garver and wife have gone to Enrope for three months.

JOTTINGS.

The Plymouth Church (Brooklyn) people are vigorously discussing the question as to procuring a successor to Mr. Beecher who will not feel called on "to rectify Mr. Beecher's errors and call the church back to the theology of Calvin or St. Augustine."

There are in the University of Michigan this year 265 lady students, as against 229 last year. These are found in the different departments as follows: Literary, 175; medical, 78; law, 6; pharmacy, 2; dental, 4.

Says *Life:* A Chicago man paid $1000 for an Indian Bible recently. It is peculiar how much more a man will give for a Bible he can't read than for one he can.

Rev. Dr. Mark Hopkins, president of Williams College from 1836 to 1872, died June 17, aged 85 years. He was one of the most influential educators, ablest preachers and noblest men this country has ever produced.

Mr. John Ruskin objects to bicycles because they supersede human feet on God's ground. "To walk, to run, to leap, and to dance are the virtues of the human body, and neither to stride on stilts, wriggle on wheels, nor dangle on ropes; and nothing in the training of the human mind with the body will ever supersede the appointed God's ways of slow walking and hard working."

What a rebuke to this nation, receiving millions of dollars annually from its revenue on liquors, is conveyed by the Queen of Madagascar, when she says in a recent proclamation, "I cannot consent, as your queen, to take a single penny of revenue from that which destroys the souls and bodies of my subjects!" —*Congregationalist.*

There are in our own country somewhat more than 100,000 Sunday-schools, with an enrollment of 8,500,000 scholars.

Mayor Roche has issued peremptory orders for the closing of the gambling houses in Chicago.

The Sunday law enacted by the Missouri Legislature last winter will be rigorously enforced in St. Louis. It closes all saloons, beer-gardens, theaters and base-ball parks.

Says the New York *Evening Post* of the cathedral project:

We cannot help regarding Bishop Potter's appeal for the cathedral as the beginning of a great effort which will eventually unite all Protestant denominations in this most material of Christian cities in the erection of at least one religious monument that would furnish a center from which the most powerful of the influences which raise men above the stock, wheat and petroleum markets would radiate. It would necessarily be administered by the church under whose control it would be reared, or, in other words, by the only Protestant denomination whose ritual fits it to take charge of the cathedral. But the Presbyterian, or Congregationalist, or Methodist who on that account refused to aid in its construction and endowment would, in our opinion, make a great mistake. It is not the Episcopal Church only, but all churches, and not religious culture only, but all culture, which suffers to-day in New York from the motto which we all inscribe on our armorial bearings—"Let us eat and drink; for to-morrow we die."

Says the New York *Sun* on the same subject:

There arises a question whether such a cathedral, so vast and architecturally so imposing, is not out of keeping with Protestant worship, well as it might befit the ritual and the genius of the Roman Catholic Church. All of the famous English cathedrals are legacies of the period before the reformation, and they seem to have little natural and logical adaptation to the spirit and usages of Protestantism.

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